

JAPANESE MAGAZINES

This month we are departing from our usual custom of reviewing individual outstanding articles in the latest issues of the Japanese magazines. Instead we present a survey of terms, ideas, and expressions in the minds and on the lips of all Japanese today. They reflect the general trend of thought and so are used over and over again in all the most recent Japanese periodicals.—K. M.

Moments of Vision

According to Oriental belief, we have for many centuries been living in the Dark Age, out of which we are but gradually emerging through storm and struggle. This ancient doctrine naturally influences the thinking of many Japanese authors. The present upheaval was foreshadowed in Japan by an unprecedented spiritual activity. If we want to discover, or rather bear in mind, the meaning of the war in Asia, we must take into consideration what was thought and taught before its outbreak just as much as what is being written now. Only then will we be in a position to judge correctly what is appearing in the Japanese magazines of today.

"Hakko-Ichiu"

No further confirmation is needed from magazine literature that the spirit in which this war was undertaken is called *Hakko-Ichiu* (八紘一宇, eight corners of the world under one roof). This compound occurs in certain Imperial Rescripts of the past and was used in the Imperial Rescript of September 27, 1940, which promulgated the intention of setting up the *Kyoeiken* (共榮圈, Co-Prosperity Sphere). The term was already in use when the Foreign Minister of that time announced that the Netherlands East Indies were a part of Japan's sphere of interest. As early as 1938 a book on the union of East Asia ("*Toa Remmei Ron*," 東亞聯盟論, "The Theory of the Union of East Asia") showed on its front page the big characters "*Hakko-Ichiu*" in forceful strokes by the brush of General Itagaki. This mission of uniting the nations as handed down to the emperors by their imperial and divine ancestors is known as *Kodo* (皇道, Imperial Way).

India

These fundamental ideas are now somewhat in the background as compared with the reality of the fall of Singapore and Java and the possibilities opened up by it. It is often said that Japan now rules the waves of the Indian Ocean. Hence India is now looming large on the horizon. While *dokuritsu* (獨立, independence) has been announced for her, she is claimed as an economic member of the

Asiatic Grossraum. Yet it is said that things should not always be looked at from an economic point of view, because India's real needs are of a spiritual nature. Since her civilization is old and venerable, other Asiatic nations should assist her if only for spiritual reasons. Japan is actually witnessing a new activity in her Buddhist life, for Japan's "Mahayana" offers common ground with Hinduism and "Hinayana." It is probably also felt that Japan, since she is at present overcoming her condition of being purely an "island state," desires the co-operation of a religion that is at the same time a universal religion. It will be interesting to see what role is destined for Buddhism in the *Kyoei-Bunka* (共榮文化, culture of the Co-Prosperity Sphere) to be. Such problems are often touched upon in the *Zadankais* (座談會, round-table discussions) sponsored by the magazines.

New Loyalties

The greater Japan's range of action becomes, the more it is realized that the moral and spiritual fields have to be given increasing consideration. In this respect it is interesting to see how the terms *dogi* or *doboku* (道義 or 道徳, morality) have gradually multiplied in magazine articles, whereas a year ago the terms were still little used. A real human impulse has broken through. In the past Japan has often had the inclination to live in a world of her own; now of a sudden she is moving into the great outside world, and she is fast becoming *Sekai Nippon* (世界日本, universal Japan, as opposed to insular Japan). This means that not only new possibilities are in store for her, but likewise new responsibilities. Such blunders of other nations in the past as the annihilation of races, forests, animals, or, for that matter, handicrafts, must be avoided. It is enough to mention here that one writer in *Nippon Hyoron*, K. Okura, demands the education of the southern peoples in such a way as will not interfere with their traditional technical processes. Likewise the immediate aims of the war are taken to be of a moral nature, bringing about a national liberation or release (*kaiho* 解放). The purely Japanese motives in the "southward expansion" are only a part of the whole design,

while the other part is believed to consist in what Japan will bestow on the nations of the Co-Prosperity Sphere.

Everybody's Task

One of the boons which the Co-Prosperity Sphere is to receive is a universal economic set-up. In this regard the attitude of the man-in-the-street, the shop, and the paddy-field, as reflected in the magazines, is noteworthy. Everyone sees a task before him and has a personal share in what will be built up or taken over. This should not be understood in the sense of personal profit only, although one writer warns that there may be enterprising men desirous of seeing their own "southward expansion" through now. He adds, however, that such aspirations must fail, as a policy has been decided upon by the authorities that will do everything possible to preclude profit-making by individuals and firms. Instead, the man-power and technical skill of such firms as are selected by the Government will be mobilized for purposes of *kaihatsu* (開発, development), much as the soldiers and officers sent to remote regions do their appointed tasks without thought of reward. In the face of the general expectation to behold immediately the productive sequel of the war, it is stressed that the establishment of the Co-Prosperity Sphere is not a foregone conclusion: "*Senso wa kore kara da!*" (戦争はこれからだ "the war is just beginning").

"Holy War"

Without exception the war bears the title of *seisen* (聖戦, holy war). However, the war is not regarded or intended to be regarded as a racial war. Nor would the conquest and development of empty spaces by a "have-not" nation fully explain the "holiness" of the war. The authors in the latest magazines seem to think along these lines: The present war is holy because it is destined to spread *mitsu*

(御稜威, the all-pervading Imperial virtue) throughout the nations for the purpose of *Hakko-Ichiu*. It is felt that the initial results of the war cannot be explained on a merely material plan, but are due rather to the august virtue of the Emperor.

Challenge and Response

Although far from yielding to an intoxication of victory, which would run counter to *bushido* and common sense, the writers in these magazines are visibly pleased over Japan's successful response to a great historic challenge. They feel that ever since the formation of empires in adjoining parts of the world, Asia was in danger of crumbling away and breaking down politically and morally. Not only were many of its national states on the point of disintegration, but a still tougher material—her "universal religions"—had begun to decay. So an Asiatic empire had to be set up by an Asiatic power; for this task only Japan had the prerequisite of an independent, modernized national state. During one of the above-mentioned *Zadankais*, sponsored by the *Jikyoku Zasshi*, a new term was coined: *Sumera-Asia* (東亜細亞, Asia of the Japanese Emperor), and S. Matsumoto, in the *Revue Diplomatique*, has even gone so far as to introduce a new "ism" namely, "Wang-ism," or the "Great Asia Principle of Wang Ching-wei."

"Shin-Chitsujo"

The desired end of the present labors is *Shin Chitsujo* (新秩序), the New Order which is to take the place of the old or Western imperialistic order. Most of the thinkers seem to place their hopes in a new order in which all the nations and *Grossraums* will trade with each other, "when peace will be restored and the nations will be given their proper place," as the official documents have it.—P.